THE
Young East

Vol. 8 No. 2

THE
INTERNATIONAL BUDDHIST SOCIETY
1939

THE YOUNG EAST

The policy of the "Young East" is that of disseminating a knowledge of Japanese Buddhism and culture to the world at large.

Absolutely, non-political, and favouring no one school of Buddhist thought, our aim is solely that of bringing about a sounder feeling of understanding between the nations of the East and West through Dharma.

CONTENTS

The New Order in East Asia 1
By K. NAKAJIMA

The Story of Zen Philosophy 6
By SOHAKU OGATA

Buddhism and its Influence on Japanese Culture 22
By RASTRAPAL SANDILYAYANA

Ho-onko, or The Thanksgiving Party, of The Jodo Shin Sect 30
By YASUSHI WURIU

Spiritual Culture of Japan 40
By LEWIS W. BUSH

Shigenari Kimura, A Typical Warrior of Feudal Japan 46
By ATSUHARU SAKAI

Pictures by courtesy of Board of Tourist-Industry

1939 ⚜ VOL. 8 NO. 2

Published quarterly by the

International Buddhist Society

Tel. GINZA (57) 5389

at No. 5, 5-Chōme, Nishi-Ginza, Tokyo, Japan.

50 Sen per copy, 1/or 25 cents Gold $.

The great image of Buddha at Kamakura

The New Order in East Asia

As Seen by a Buddhist

By KANJI NAKAJIMA

IN a back number of this journal I have given my view on the Sino-Japanese conflict; that *its cause is the positive anti-Japanese policy of the Chiang Kai-Shek regime who resorted to all conceivable malicious measures of insult and pressure against Japanese residents, threatening and expelling our vital economic interests as well as the life and property of our residents in that country . . . . . Therefore the Chinese people themselves do not comprise the object of Japanese action but the Chiang Kai-Shek regime and its followers, and that the action is taken for no territorial ambition but only for establishing a New Order in East Asia,* whereby Japan desires an independent China, governed by an administration sympathetic towards Japan allowing her to have legitimate facilities for trade and commerce, which is but due to a strong and powerful neighbour, as we see the conditions in relation to U. S. A. and the Middle & South American Republics. The New Order in East Asia envisages a certain degree of economic cohesion and co-ordination among Japan, Manchukuo, and China, and the formation of a single economic as well as cultural unit in view of the fact that there are similar units existing elsewhere and which are both powerful and self-sufficing. It is far from our thought to aim at excluding European and American cultural and economic activities from East Asia. But it is most natural

and proper that those neighbour nations closely bound together by solid ties of religion, culture and race should work together in order to ensure their independence through their closer religio-cultural relations as well as their vital supplies and markets within those limits, Japan being poor in natural resources and without a large domestic market despite her large productive power and abundant technical workers in the field of industry. While China is still undeveloped but full of natural resources. So it is imperative that the activities of other powers in China should be subject to certain restrictions dictated by requirements of national defence and economic security of countries grouped under the New Order, and that no political privileges should be attached to those activities.

After seventeen months of the conflict in China, all the important towns such as Peking, Shanghai, Nanking, all the seaports, Hankow, Wohan and Canton are in our hands. Provisional Chinese administrations, with a Chinese Chairman and a Committee have been inaugurated at Peking for North China, at Suiyuan for Inner Mongolia, at Nanking for Central China and at Canton for South China, and the administration are being worked by the Chinese with our advice and help. And the large sections of the Chinese population are co-operating with the Provisional regimes. General Chiang Kai-Shek and his Kuomintang followers have been practically cornered and are compelled to take refuge in the retreat of Yunnan province, the most primitive and undeveloped part of China. His writ does not now hold good for more than one-fifth of the territory which used to be called China. Thus the world has to note the fact that the Chiang Kai-Shek regime has already been reduced to a local regime despite

her demagogic, nonsensical propaganda of territorial recovery and of the so-called guerrilla warfare.

What then will be the guiding principle of establishing the New Order in East Asia? It should not be a narrow, cliquish Nationalism only applicable to a certain nation but be the idea of East Asiatic, or of Pan-Asiatic *Gemeinschaft* by which I mean the whole standing aloof from every nation.

Today we are encountered with the so-called *Totalitarianism* against modern Liberalism from the view-point of world history. In its essence the latter is nothing but Individualism in which the individual comes before society, and just like the *Atom* each independent individual is taken into the first consideration and then the society as coming into existence through the interrelation among individuals essentially from their individualistic standpoint. Such an Atomistic view of modern society finds its typical form in the *Theory of Social Contract,* upon which is based modern World Doctrine, that is Internationalism in its proper sense, in which the world is but the interrelation among nations and no more, so that the most predominant principle for that Internationalism is the *balance of powers.* In modern Liberalism we find individuals are substantially separated each other despite their every possible combination, and likewise in modern World Doctrine or Internationalism nations are separated substantially in spite of their every possible combination.

On the other hand, the *Totalitarian* view of society, following its principle that the whole precedes the part, first of all, regards society as the whole in which as being included the individual, thus recognizing the precedence of the whole for the latter. Today *Totalitarianism* has found itself in Nationalism, whose appearance is quite natural since it has

had the reason to appear as the moment of disapproving the *raison d'etre* of modern, abstract World Doctrine which is nothing but the system of *Atomism,* and because of the fact that a nation, in its essence, is well-furnished with the character of *Gemeinschaft* and very intuitionally indicates *Totalitarianism* among the various forms of society. But, since the present stage of the world history is no more stagnant in the generation of mere Nationalism, *Totalitarianism* is bound to be expanded and completed to the greater whole such as the East-Asiatic or the Pan-Asiatic *Gemeinschaft* which is beyond nations. Such idea of the East-Asiatic *Gemeinschaft* will yield an important significance in the expansion and completion of *Totalitarianism* which requires the removal of various irrational elements e.g. the blood, fatherland etc. as emphasized in the camp of the so-called *nationalistic Totalitarianism.* On the other hand, it requires more rational elements which are common to all and intellectual. And such rationality can never be abstract. In some sense modern society, that is the *Gesellschaft* is purely rational. So long it has been rational, the modern *Gesellschaft* has been free & common to all, and international. But so long it has been modern Liberalistic Rationalism, that rationality has been abstract and limited. The idea of East-Asiatic *Gemeinschaft* does not mean such a modern Rationalism as being symbolized by *Max Weber's book-keeping* but, on the contrary it must bear a concrete rationality which has removed its irrational elements, and upon which is based the *Gemeinschaft* as advocated by the so-called *Neo-Totalitarianist.* That rationality must not be abstractly universal, but be combined with the tradition of Asiatic culture greatly featured by the influence of Buddhism which in its triumphal progress from

India overflowed, by way of China, into this Island Empire of the Rising Sun. It is in this great religion free & open to all and intellectual that we find the concrete guiding principle of establishing the New Order in East Asia—that is the Theory of Dharma-dhātu Pratītya-samutpāda or of Mutual Dependency of the World of the Avataṁsaka Philosophy in which is expressed the idea; that *in this world things ought not to collide with each other, because all things came to their being at the same time and all things have been there together from the beginning. Everything has mutual connections with all other things. Moreover, every person has to abolish his own self-centred idea and to identify himself with another. Master and subjects ought to work harmoniously, joyously and unreservedly together.* Here we see the world of general mobilization and of general amity upon which the New Order in East Asia, and the Pan-Asiatic *Gemeinschaft* will be established.

Nama Śākyamunīya Buddhāya
(May 27th, 1939)

The Story of Zen Philosophy

By Sohaku Ogata

1. Preliminary Note

WHAT is Zen? To give a satisfactory answer to this question is one of the most difficult tasks. A religion, according to the western way of thinking, must have a certain kind of God who looks after the destination of man and some set doctrine which ought to be accepted by its followers. In the east, however, there developed a religion that claims no God as the supreme reality nor doctrine as the constitution of the teaching. It is what is called Zen. Some westerners, therefore, may think that Zen is not a religion. But Zen has existed for more than one thousand years as a branch of Buddhism, one of the three great world religions; and has had the most remarkable influence on the culture and life of people in the Far East. In fact it is not too much to say that the spirit of Japanese people after the Kamakura period in the twelvth century has been under the guidance and the training of Zen. Look, for instance, how remarkable is the influence of Zen on Bushido, the swordmanship that later became the center of the so called Japanese spirit, on the tea-cult, on the flower arrangement, on the No-play, on the fine art, and on the garden architecture. Those who wish to know more about this fact are well advised to read the book "Zen Buddhism And Its Influence On Japanese Culture" by Dr. D. T. Suzuki, our well known authority on Zen Buddhism.

One may call Zen a sort of mysticism. This will be correct to some extent. But even so I must request to keep in mind the fact that there are various types of mysticism and that we must find out to which of them Zen belongs. In so far as it highly values the direct experience and does not put much trust in the intellectual inference Zen moves along the same lines as other branches of mysticism. But Zen is neither emotional like Christian mysticism and Sufism, the Mohammedan mysticism, nor contemplative like Yoga, the Indian mysticism. Nor is it at all to be compared with those mystic superstitions which mix up spiritual attainment and sexual love. Although it is trure that, due to its origin in Indian Buddhism, Zen contains contemplative elements contemplation or meditation in Zen is only a proccess, a means to reach its goal. And this ultimate goal of Zen is to gain enlightenment, known as Satori in Japanese. Satori is a state of mind, most natural and free, which can be obtained by anybody who pacifies all the disquietude of mind caused by one's feeling or reasoning. One must make a constant effort of will in order to attain this state of mind, that is Satori. Consequently we can say that Zen depends very much on will power, as meaning the method of training one's mind. But when it comes to the matter of presenting the experience of Satori in words, Zen adapts intellectual forms of expression to great extent. Therefore, looking at it from the standpoint of its interpretation, Zen may be regarded as an intellectual mysticism. However, Zen must be strictly distinguished from the intellectual mysticism in philosophy on the ground that it firmly insists on personal experience and will never be bound by logical rules or indirect inferences of intellectuality.

Then, what is the attitude of Zen towards, and how does it solve such problems as the supreme reality in the world, soul, life and death, good and bad etc.? To offer readers some historical examples which will throw light on these matters is attempted in this humble article.

2. God Idea, Scripture, and Fathers viewed from Zen

One day Tanka, a Chinese Zen master who lived in the nineth century, went up to Erinji temple of Rakuyo, then the capital of China, and took the Buddha out of the hall and lit a fire with it as it was very cold. The temple master came out and blamed Tanka, saying, "Why do you burn away our most sacred image?" And he said, stirring up the ashes with his stick, "Well, I want to get a Sarira." (Sarira is a Buddha body which is said to be confined in a human body.) "How can you get a Sarira out of a wooden image?" said the temple master. "If your images have no Sarira, they are no better than mere wood. Let me have some more." So saying he took out other two images which formed a set with the first one and burnt them up too.

Master Tosui (1605–1683) whose life was so benign that he can be called St. Francis of Japan was once in charge of Zenrinji temple of northern Kyushu. Although he was the center of admiration among many people including the local lord of his district, he one day left his temple for some reason without telling anything to anybody. Throwing away the priest's robe he became a poor wanderer, and this when he was over sixty years of age! He soon mingled with people of the slums and spent years taking care of helpless lepers and other sick people. One day he appeared in Otsu,

near Lake Biwa, and began to live as a shoe-maker. He carefully made straw-sandals both for men and horses, and his work was soon known as "the old man at Otsu's sandals" among travellers on the Tokaido highway. At that time he was living in a small poor cottage of about twelve feet square which he himself had built with branches of trees and straw in an empty field behind a store-house belonging to a rich merchant. It was far too poor a place for a human being to live in, — a house only in name. It had no bed, no cooking things.

One day several pack-horse drivers, his favourite customers, came into his house, being under the influence of sake, Japanese wine. "Hey old man! You have no Buddhist alter in your house. You may be suspected to be a follower of Kirishitan, the hetrodox teaching, I am afraid. (Christianity was prohibited in Japan at that time.) Why don't you put a Buddhist alter here?" said one of them. And Tosui said in reply, smilling, "Do you think Buddha would like a place where even no cooking goes on?" And they all burst into laughter. The next day one of the horse-men brought him a picture of Amida Buddha and said, "You shall have this, old man. Take very good care of this Buddha and worship him." "Many thanks for your kindness. But I request you to take it back with you," said Tosui. "I say that I give you this. And you shall not have to pay for it. Why don't you take a Buddha." "I do not need a Buddha." Tosui did not accept the gift but the horse-man left it in the house and went away. A few days after this event took place his neighbours while he was absent found, when they looked into his cottage, a picture of Amida Buddha hanging on the

wall and a comic poem written above with the charcoal-remains. The poem reads:

> However narrow my house is,
> You may stay in if you please, Amida Buddha.
> But don't misunderstand me,
> With this I am not asking any favour
> from you for my next life.

As we see in the above mentioned examples Zen does not attach any authority to a so called supreme reality in the universe which may be called by such names as God or Buddha. Accordingly it is quite natural for Zen to pay no especial attention to dogma or scriptures said to have come from God or Buddha. On the contrary, Zen does not hesitate to break them up in case they hinder people from coming to the experience of Satori.

Master Tokusan, who was one of the strictest masters in the Sung dynasty of China, was at first devoted to the study of the prajna philosophy and well versed in the Diamond sutra. However, when he got the Zen insight under Master Ryutan, he took out all the texts of the Diamond sutra and its commentaries which he had until that day highly treasured and put them into the fire, saying, "However deep your knowledge of profound mysteries, it is but like a piece of hair placed in the vastness of space. However important your experience in things worldly, it is like a drop of water thrown into an abysmal ravine."

Hekigan-roku is one of the two most important Zen texts which was compiled by Master Seccho and enriched with comments by Master Engo. But Daie, one of Engo's disciples, one day put all the copies printed and the printing-blocks

into the fire because he thought that it would hinder students from coming to the right comprehention of the truth in Zen. For it should be gained through direct experience of intuition and not by book-knowledge of intellectuality. The text we possess today is from the second edition of the book by Cho-min-en in the Yung dynasty, published about two hundred years after the first edition.

Next to the God idea and doctrine the founder of the religion is considered the most important fact in religion. Also successors to the founder, spiritual leaders of communities in different times and different places are regarded as extraordinal beings by pupils and adherents. But in Zen they are not necessarily treated as such.

It is said that Sakyamuni Buddha, when he was born to this world, said, pointing at the heaven with his one hand to the earth with the other, "Above the heaven and below the heaven, alone holy am I." Hearing this, however, Wun-mon, one of the Chinese Zen masters in the tenth century, said, "If I had been there at that time, I would have beaten him to death with a stick, and would have let a dog eat him. Then we later generations would not have the troublesome job of studying Buddhism."

Master Ikkyu at Daitokuji of Kyoto, who lived in the fifteenth century and is still well known among Japanese as the king of wit, once made a comic poem of thirty-one syllables which reads as following:

"What a naughty fellow he was,
The man who was called Sakya!
By him many a people are driven to puzzling."

Rinzai (died in 866 A. D.) had been under Master Obaku for years. One day he asked Obaku, "What is the founda-

mental teaching of Buddhism?" No sooner had these words escaped his mouth then Obaku hit him with a stick. Being unable to grasp the significance of Obaku's deed, he asked the same question again, and he was again hit. Thus three times he presented the same question and three times he was hit. So Rinzai, thinking that he was not studying in the right place, left Obaku for Taigu, another Zen master, in accordance with Obaku's suggestion. At the first interview with Rinzai, Taigu asked, "Where do you come from?" "From Obaku's monastery, Sir." replied Rinzai. "What instruction did you receive from him?" "I asked three times what the fundamental teaching of Buddhism was, and in response I was three times hit. I don't see what my fault was." Then Taigu said, "How kind he was to you! And what a foolish man you are to come over here and ask me what your fault was!" At this, Rinzai came to the sense of great enlightenment and said, "Obaku's Zen, now I see, is of no great importance." There all at once, Taigu seized Rinzai by the breast of his coat and said, "What insight did you get, speak, speak!" Rinzai hit Taigu three times on his side with his fist. Then letting him be free, Taigu said, "Your teacher is Obaku. You must return to him." Seeing Rinzai return, Obaku said, "Why did you come back?" "Because of your grandmotherly kindness, Sir." "Where have you been?" "I visited Taigu." "What did he say?" And Rinzai explained all that what happened to him. Then Obaku said, "What a talkative man Taigu is! He also shall be severely beaten when next he comes to me." "What is the use of waiting for him till he comes? Let me hit him right now." So saying Rinzai walked up to Obaku and gave him a slap on his cheek.

When a certain Japanese Zen master was about to die he called the disciple, who was to become his successor, and began to give him his verbal will. When he had said almost every thing in detail the disciple said, "You had better take a rest, master. And I think I can follow your instruction without further indication." But the teacher went on his minute description repeating the same thing backwards and forwards. "Shut up!" exclaimed the disciple in a loud voice. Then the teacher said, "I am so happy to have such a trustworthy son as you." And he passed away in peace and satisfaction.

Occasionally Zen treats the highest objects of religion such as God, doctrine, and fathers in the way as we have seen in the above examples. What is the basic reason for it? Is it prompted by materialists? Such is by no means the case. Zen acts, if needed, in seeming opposition to the sacred objects of religion in order to make them alive within us instead of letting them remain in the seclusion of intellectual formalism. Materialism on the contrary tries to destroy and eliminate in total every thing religious. The thing which Zen wishes to do away with is mere formality, and not the value itself which is manifest in various forms. If one thinks that one is following Zen by going contrary to every established form, one is hopelessly mistaken and already fallen into another formality, namely that of thinking that one must be free from formality. The Zen actions which seem to ignore religious authority are called "Cho-Butsu-Ossono-Dan" which means the play of going above Buddha and Fathers. Zen needs such aspect of teaching because it must solve every problem by itself and within this very world we live in, instead of leaving all difficult complicated

matters to be solved by God in heaven. Zen thinks that religious authorities stand as medicine for patients. And medicine ought to be prescribed according to the condition of each patient. After one recovers from sickness by the help of medicine, one must still get rid of the reaction of the medicine.

3. Life, Death and the Soul viewed from Zen

Among Christians the existence of God and the immortality of an individual soul seem to be the two cardinal problems, to which the religious teaching tries to give a solution. In Buddhism these problems are also discussed. But Buddhist teaching deals with these problems under the subject of karma or the law of causation, and treating them as a chiefly scientific concern. Having been turned over to science it naturally becomes a matter of universal interest rather and its individual aspect is almost forgotten. Thus the existence of an individual soul is not stressed by Buddhist teaching. Then, what is the attitude of Zen towards this problem?

In Buddha's time seven ladies went to a forest where they found a corpse. "Here is the body of a man who passed away. Where is the man?" asked one of the ladies. And another lady said, "Where has he gone, where has he gone?" whereupon all of them were enlightened.

Dogo, a Chinese Zen master in the tenth century, one day visited a family, a member of which had died. Zengen, his attendant monk, asked, pointing at the coffin, "Is the man dead or alive?" "I would not say whether he is dead or alive" said Dogo. "Why, you must tell me." "No, no, I won't." "You shall be beaten on the way home, if you

do not say a word about it" "I do not mind whether you beat me or not. But I won't say a word about it" Zengen hit out at Dogo at last. After days passed Zengen went to Shekiso, another Zen master, and asked the same question, and Shekiso said, "I would not say a word about it." "Why, you must say one way or the other." "O no, I won't say a word about it." And Zengen then attained Satori.

Master Isan once said, "After my death I shall be reborn as a famer's bull and letters indicating my name will be found on the side of the bull. By which name do you call me, then; Isan or a bull?" Gyozan stood up from the audience and bowed and went out.

National Teacher Kwanzan, the founder of Myoshinji in Kyoto, abused in foul language a monk who came to him for instruction. Then the monk said, "I came all the way to you for the purpose of solving the great problem of life and death. What is the reason that you abuse me so much?" "In my place, there is no life, no death" said Kwanzan.

A man who had lost his mother called on Master Ikkyu and asked, "Tell me where has my mother gone to, hell or heaven?" "You need not ask me that question. Inquire of your neighbours about it. If they say that your mother was a kind woman and she must be reborn in heaven, she will be in heaven. If they say that she was a bad woman and she must be reborn in hell, she will be in hell" said Ikkyu.

From these stories we learn that Zen has no definite opinion as to the immortality of the soul. This means that Zen teaches us to go beyond life and death; and that the thing "soul" is not of much concern to Zen.

Dokusan Hashimoto, the ex-abbot of Shokokuji, Kyoto became seriously ill with cancer of stomach, and his doctor told him to undergo an operation. Then he asked, "How long after the operation will my stomach be safe?" "At least two years." replied the doctor. "Then no operation is necessary for me." said the abbot and he died after a few weeks passed.

4. Good and Bad viewed from Zen

Goodness (morality), truth (science), and beauty (art) are not religious chief concern. The religious value is commonly known as "the holy". While all religions agree in maintainance of this religious value as the unique thing in life, yet they do not necessarily apply it in one and the same manner. Christianity for instance talks of the original sin of men. Buddhists do not entertain such an idea. Buddhists say that nirvana is to be found right within samsala, which means, that the attainment to the spiritual goal can be realized in this very practical life. They also say the same thing in other words: Bon-no-soku-bodai, which literally translated means, that worldly passions are the very source of the wisdom or enlightenment. This is quite reasonable, because human passion is the driving force of human life, and where there is no passion there is no life. What religion should do, therefore, is to point into the right direction for men to follow but not to encourage man to stop all his activities simply because they are of necessity tainted with sin or passion. Let us see how Zen thinks about this matter.

When Bodhidharma, the first patriarch of Zen in China, had an interview with Emperor Wu, the Emperor asked, "We built so many temples and helped so many Buddhist

monks. What spiritual merit did we accumlate? "No spiritual merit at all." answered Bodhidharma.

Eno, the sixth patriarch, said to Monk Emyo who asked him what the message of Zen was, "Show me your original selfnature before you cherish good or bad." Whereupon Emyo was greatly enlightened.

In old Japan a certain Zen priest was several times put into jail for stealing some small thing from his neighbours. A friend of his reproved him saying "please don't steal I will provide you with all necessities." Upon this the priest answered, "I steal in order to gain admittance to the prisoners and bring them inner message." He thus became the pioneer for later missionary work for prisoners in this country.

Moralists and lawyers argue over good and bad in worldly affairs from the standpoint of motive and result. But this good and evil is but a definition given to facts afterwards. A fact itself is neither good nor bad. Zen wants us to seize this fact and make living use of every thing. If the good comes, use it as good. If the bad comes, use it as bad. This is what Zen would say.

Some may think that Zen is dangerous because it deals with both good and bad indifferently. This is not right. Let us judge from the following story, whether Zen is dangerous or not.

One mid-night when Master Taigan was reading a book, a thief came into his room with a big sword. Looking at the thief the master said, "Which do you want; money or my life?" "I came in for money." replied the thief. The master took out his purse and handed it over to the man, saying, "Here it is." And the master went on reading his

book as if nothing had happened to him. The thief began to feel ill at ease and walked out of the room over awed. "Hey, wait a minute!" called the master, and the thief stood back shuddering. "Why don't you shut the door!" said the master. Days after this the thief was caught by the police and said, "I have been robbing for years, but never had I been so terrified as when the Buddhis priest called after me, "Hey, wait a minute!"

Master Seisetsu was once in charge of Engakuji, Kamakura, when he had to raise money for the building of the temple gate. One day a merchant brought five hundred yen as donation to him. The master received the money without a word of thanks. Then the merchant said with discontent, "Five hundred yen is not small money; why don't you say some words of appreciation?" No sooner had he uttered these words then the master said, "You have done a good thing. Why must I thank you?" And the merchant understood throughly what the highest good is.

5. Science and Zen

The development of modern science is really surprising. We have enjoyed a considerable amount of benefit from science in various ways. In recent years, however, science began to insist upon saying, that science is for science's sake and not concerned with the advantage or disadvantage of humanity as a whole. Perhaps we shall be wiser to reinvestigate the significance of science in our life. Dr. Alexis Carrel, surgeon, scientist, member of the Rockfeller Institute, winner of the Nobel Prize in 1912 for his success in suturing

blood vessels and the transplanting of organs, says in his new book, " Man, The Unknown " as following:

" Modern civilization finds itself in a difficult position because it does not suit us. It has been erected without any knowledge of our real nature. It was born from the whims of scientific discoveries, from the appetite of men, their illusions, their theories, and their desires. Although constructed by our efforts, it is not adjust to our size and shape.

Obviously, science follows no plan, It develops at random. Its progress depends on fortuitous conditions, such as the birth of men of genious, the form of their mind, the direction taken by their curiousity. It is not at all actuated by a desire to improve the state of human beings. The discoveries responsible for industrial civilization were brought forth at the fancy of the scientists' intuitions and of the more or less casual circumstances of their careers. If Galileo, Newton, or Lavoisier had applied their intellectual power to the study of body and consciousness, our world probably would be different today. Men of science do not know where they are going. They are guided by chance, by subtle reasoning, by a sort of clairvoyance. Each one of them is a world apart, governed by his own laws. From time to time, things obscure to others become clear to him. In general, discoveries are developed without any prevision of their consequences. These consequences, however, have revolutionized the world and made our civilization what it is.—(P. 23–24.)

The education dispensed by schools and universities consists chiefly in a training of memory and of the

muscles, in certain social manners, in a worship of athletics. Are such disciplines really suitable for modern men who need, above all other things, mental equilibrium, nervous stability, sound judgment, audacity, moral courage, and endurance? Why do hygienists behave as though human beings were exclusively liable to infectious diseases, while they are also exposed to the attacks of nervous and mental disorders, and the weakening of mind? Although physicians, educators, and hygienists most generouly lavish their efforts for the benefit of mankind, they do not attain their goal. For they deal with schemata containing only a part of the reality. The same may be said of all those who substitute their desires, their dreams, or their doctrines for the concrete human being. These theorists build up civilizations which, although designed by them for man, fit only an incomplete or monstrous image of man. The systems of government, entirely constructed in the minds of doctrinaires, are valueless. The principles of the French Revolution, the vision of Marx and Lenin, apply only to abstract men. It must be clearly realized that the laws of human relations are still unknown. Sociology and economics are conjectural sciences — that is, pseudo-sciences.

Thus, it appears that the environment, which science and technology have succeeded in developing for man, does not suit him, because it has been constructed at random, without regard for his true self. —(P. 26–27.)"

As we have seen in the above, science can provide us with only the knowledge of the objective world which is not, at most, more than a half of our life. Even psychology that deals with mental phenomena takes up our mind as

an object of its study. In the East, however, the word "mind" has much wider application then in the West. Mind (or hsin in Chinese and kokoro in Japanese) is used in one way as in the West, but it also stands for the universe. And our individual mind and the universal being or mind are considered to be in unity. To realize this universal aspect of mind is the goal of all human accomplishment in the east. How can we realize it? It needs more training than knowledge. Thus, all learning in the east has been closely accompanied by training or discipline. Yoga in India, Taoism and Confucianism in China, and the adaptation and the development of all three of them in Japan had their respective methods of mental training. Among the different methods the Zen way of training mind seems to be the most advanced one. For it is healthy and practical. It is not without reason that Zen has exercised so much influence upon Japanese culture. If the intimate contact of science with the oriental metaphysics is to make some contribution to the future of the world, Zen will have much to do for the welfare of people in East and West.

Buddhism and Its Influence on Japanese Culture

By Rastrapal Sandilyayana

JAPAN received Buddhism from Korea, whither it had spread from China. The account which the ancient history books give of the introduction of Buddhism into Japan is that a golden image of Buddha and some scrolls of the sūtras were presented to the Emperor Kinmei by the king of Kudara, one of the Korean states, in A.D. 552. The emperor inclined to the acceptance of the new religion, but the majority of his council, conservatives, persuaded to reject the image from his court. The golden Buddha was accordingly conferred upon one Soga-no-Iname, who turned his country house into the first Buddhist temple existing on the land of Japan. A pestilence which shortly broke out, was attributed by the partisans of the old religion to this foreign innovation. The temple was razed to the ground, but such dire calamities followed on this act of sacrilege that it was soon allowed to be rebuilt. Buddhist monks and nuns then flocked over from Korea in ever increasing numbers. Shōtoku Taishi, who was prince regent under the Empress Suiko from A.D. 593 to 621, attained to the sublime rank of Buddhist saintship, and from that time forward the new religion became established as the chief religion of the land, though the old Shintō was never entirely suppressed.

Japanese Buddhism though imported from abroad, has a flavour of its own, and the singularity of Japanese Buddhism

is due to the fact that it is the only instance of Mahāyānism now flourishing as a vital religion among people intellectually one of the most progressive nation of the world, and it is, inspite of national influences both political and artistic, is the lineal and recognized descendant of the creed held by Nāgārjuna, Vasubandhu, and Śāntideva. The most salient feature of Japanese Buddhism is its intimate connection with the general condition of the nation, both political and social.

The ancient religion of Japan was originally without a name, but after the introduction of Buddhism was called Shintō, the way of the gods, to distinguish it from Butsudō, the way of the Buddha. There is little historic evidence of the nature of pre-Buddhist Shintoism except the legends contained in the Kojiki and Nihongi. In short, it consisted of the veneration of ancestors and nature spirits and which continues to exist in a modified form. Its survival was partly due to the tolerant temper of Buddhism. After a period of hostility a compromise was arranged known as Ryōbu-Shintō, or Twofold Shintō, by which the Shintō gods were recognized as incarnations of Buddhas or Bodhisattvas. The Buddhist priesthood diplomatically received the Shintō gods in their pantheon as avatars of ancient Buddhas for which reason many of the Shintō ceremonies connected with the Court were kept up. However, in fact, it is Buddhism that shows the influence of Shintoism rather than vice versa, for it has been obliged to sanction the veneration of ancestors as a general principle and also many local beliefs and customs. Yet the peculiarities of Japanese Buddhism cannot be explained as an imitation of Shintō. They are due rather to the bold freedom with which the Japanese made selections from the unwieldy mass of Indian and Chinese ideas presented

to them. In religion as in other matters they showed a talent for combining imitation with transformation.

Japanese Buddhism is relatively clear cut and well-ordered; its doctrine can be formulated. The most powerful sects now existing in Japan are the Tendai, Shingon, Jōdo, and Zen, which are of Chinese origin, the Shin and the Nichiren, both native Japanese sects dating from the thirteenth century.

The Tendai sect is based on the Hokke-kyō or Lotus-sūtra. Conformably to this, it teaches that all men can become Buddhas and urges them to try to do so. Though it is based on the Lotus-sūtra, the most remarkable characteristic of the Tendai is its comprehensive and encyclopaedic character. It finds a place for all scriptures, regarding them as a progressive revelation gradually disclosed by the Buddha during his life as he found that the intelligence of his auditors ripened, and though one may hesitate to accept the scheme as cronologically exact, one cannot but admire the wide knowledge and liberal spirit which inspired it. The later sects, whether they were Japanese creations or adaptations of Chinese originals, all arose within the Tendai. Hōnen, Shinran, Eisai, Dōgen, Nichiren, and many other reformers were all students of Tendai, and their special doctrines mostly consisted in emphasizing some views which they had found in the spacious store.

The fundamental doctrine of the Shingon sect is that the whole universe is a manifestation of the Buddha Vairocana. But the manifestation is two fold and is divided into the categories called Diamond or indestructible and womb or material and perishable, in Japanese Kongō-kai and Taizō-kai. These two principles may also be contrasted as spiritual and

material or as static or dynamic, and their precise meaning is explained only in the secret doctrine, communicated to adepts but not set forth in literature. But the manifestations of Vairocana's body to himself that is the various Buddhas and Bodhisattvas, are represented symbolically by diagrams called Maṇḍala. Maṇḍala in Sanskrit means a circle, but its equivalent in Japanese usually signifies a rectangular arrangement of figures or of mystic Sanskrit letters which stand for the figures of Buddhas and Bodhisattvas, each set within a square or circle. From all these it is clear that, Shingon is really the Mantrayāna, a late form of Indian Buddhism.

Jōdo sect draws a sharp distinction between the Shōdō, the holy path consisting of good works and religious exercises as recommended by other sects, and its cardinal doctrine is that the best, if not the only way to obtain salvation in these evil days is to strive to be reborn in the western paradise. This result is secured by simple faith in Amida and by repetition of the formula Namu Amida Butsu. If a man, no matter who, how wicked or how unlettered, repeats these words with a believing heart, Amida will appear to him in the hour of death and conduct him to the happy land. The Jōdo sect approves of ordinary monastic discipline and religious ceremonial, but as the special ritual for salvation, it prescribes the repetition of the Nembutsu.

The Shin sect leads to salvation through simple faith in the name of the Buddha Amida. The Jōdo sect of which we spoke above, also preached salvation through Amida's name. But after all, salvation have to be earned by a faithful repetition of the formula Namu Amida Butsu. That is, the believer, makes merit, by reapeating his simple prayer

over and over again. Then the great Jōdo Sect, of which the Shin sect is really an off shoot, lays a good deal of stress on making merit. While Amida's grace is held sufficient to save, still the believer is warned to be strict in his observance of certain rules of conduct and is made to feel that, after all, good works have a great deal to do with one's salvation. The follower of Shin sect, on the other hand is taught to rest in perfect peace of heart and to trust solely in Amida. He should not even worry about his moral condition or have any anxiety as to his growth in character. "Whether we are saved because our sins have been bloted out or not we do not know, it is as Amida has ordained. We have nothing to do with it, we have but to believe." The important thing according to the Shin sect then is nothing else than this heart of faith. He who does not know this is to be regarded as an outsider, he who knows that faith is has the true marks of a follower of the Shin sect.

The chief characteristic, of the Zen sect is silent meditation and abstract contemplation. It is the claim of the Zen sect that it represents most truly the spirit and teachings of the founder of Buddhism. This claims seems substantiated by the facts also. Not only does the historic connection with early Indian Buddhism seem more direct than in the case of other sects, but its emphasis on meditation and self-disclipline seem nearer to the practice and teachings of Śākyamuni.

According to Zen all our ordinary knowledge, i. e. the knowledge of the sense-world in which we make differences between things, is regarded as illusion. Even our moral distinctions have no value and must be treated as the product of the un-enlightened mind. The true follower therefore, seeks

to penetrate into the inner recesses of reality by the practice of Za-Zen (meditation), seeks to rise above the world of sense with all its limitations and differences into the freedom and harmony of the reality which lies beyond and in which there are no differences and jarring contrasts.

The Nichiren sect was founded by Nichiren Shōnin in 1253, and it is the only Japanese sect which calls itself by the name of its founder. Of all the founders of sects in Japan or leaders in things religious, Nichiren is the most picturesque and in many respects the most powerful personality. He began by denouncing what he regarded as a perversion of the Master's (Buddha) teachings. Such perversions he considered especially in the teachings of the sects which were just then coming into great popularity, namely, the Jōdo, the Shin, and the Zen sects.

The reason Nichiren denounced these other sects was because he felt that they were dividing Buddhism, that with a divided religion Japan would be a divided nation, and so both religion and state would be destroyed. Actually, too, this was exactly what was happening in Japan. The political and religious world was divided and disintegrating at that time.

Nichiren made Saddharma-puṇḍarīka-sūtra (Japanese, Hokkekyō) the main foundation of his teachings, for he desired to restore Buddhism to the historical Buddha Śākyamuni if Japanese Buddhism was to follow the teaching of him whom they professed to follow. Then further, Nichiren put great emphasis on faith, faith in this sacred scripture, which is so constantly upon the lip of Nichiren's disciples, Namu Myōhō Renge Kyō.

Buddhist influence on Japan is vast and inestimable. In a sense, Japan may be said to owe everything to Buddhism,

for Buddhism brought civilization. The smaller or bigger, all the details of lifes and thought of Japan have been moulded by it. From Buddhism, developed drama, poetical composition, and philosophy. Buddhism left its impress on nearly every work of handicraft, sculpture and painting throve under its inspiration, out of it grew the arts of flower arrangement and the Tea ceremony, bells were moulded scarcely parallelled in size, of surpassing tone and shape.

Buddhism introduced art, introduced medicine, moulded the folk-lore of the country, deeply influenced politics and every sphere of social and intellectual activity. In a word, Buddhism was the teacher under whom the Japanese civilization grew up.

All wisdom comes from men's ancesters, that inheritence determines present behaviour. The riches which the ancesters of the people possesed in olden times have become the riches of the living. Honesty, truthfulness, discipline and politeness, nay the whole behaviourism and all those attractive characteristics in the present day Japanese people that we now enjoy reflect the cultural past, while also influencing as a guiding light, the conduct and aspirations of the people in the future. These characteristics are not an empty show, for the Japanese they are duty to the fellow men and at the same time the instinctive gesture of a mind conscious of its humanity. The perfect deportment of a soul which dominates itself shines outwardly in these characteristics, these perfect behaviour, in the face always smilling and deferential, in words invariably measured and affable. These constant perfection of behaviour exacts as much self-control and courage as it brings sweetness and amenity into human relations.

The whole temper of the present day Japanese culture, in all its details manifest their cultural heritage. The psychic atmosphere of the old days still prevails, and the spirit of the cultural past still holds sway.

Japan owes a profound debt of gratitude to Buddhism.

Ho-onko, or the Thanksgiving Party, Of the Jodo Shin Sect

By Yasushi Wuriu

THE followers of the Jodo Shin Sect keep seven days at the end of November as their thanksgiving week, commemorating the anniversary of the death of Saint Shinran, the founder of the sect. During this memorial week, some believers make pilgrimages to the temples and holy places connected with the sect, or simply remain at home to practise with fresh enthusiasm that mighty doctrine of Nembutsu—to call upon the name of Amida Buddha, Namu Amida Butsu. This custom, however, is no regulation of the sect and is not strictly kept in large towns nowadays. Only in the country the faithful followers still seem to keep it, in token of their faith and gratitude.

Indeed, autumn is the season for religion. It is the time that invites men to thinking. The lustful glare of the summer sun has now disappeared with falling leaves; the mellow sky shines with some mysteriously serene light; and the fresh breeze whispers something that the soul alone can hear. "In autumn there is a voice in the shade," said Basho, that great Hokku poet. And that voice reminds us once more of nature that we almost have forsaken during the year. "If you know the law of nature," Shinran taught his followers, "you will know yourself the genuine kindness of the Buddha and your parents." This is the gist of his teaching, the start and goal of his doctrine.

Shinran was born on April 1, 1173, in Kyoto, the eldest son of Arinori Hino (Fujiwara), the First Secretary to the Empress Dowager, according to the tradition. His father died, or as another opinion says, went to live in seclusion, when he was 5 years old. And Shinran, then called Matsuwakamaru, joined the priesthood at the age of 9, after the death of his mother. His teacher was the Lord Abbot of Tendai, Jien-Jichin, a respected priest of great virtue, and changing his name into a priestly one, Han-en, with a title attached to it, he left the capital to shut himself up on Mount Hiei.

The Heike clan with Kiyomori at the head then controlled the country with unbounded power. Nothing, no authority whatever, could stand against it. Plots and civil wars against it ended all in complete failure. Shinran's parents' tragic fates, judging from the circumstances, might have had a certain connection with these plots. And Shinran, only a little child under 10 years old, must have evidently been afflicted by the horrible outlook of the world and the mutability of human life.

His burning aspiration for attaining the Truth, in the turmoil of mental struggle, caused him, however, to make remarkable progress in his study and practices. Having soon mastered all the Tendai doctrines, he went through the doctrines of other schools, including Chinese classics. Meanwhile, his lecture upon two important Buddhist books induced Imperial sanction to the promotion of his priestly title, and as the Lord Abbot of Shokoin Temple, the young man of 25 was now famous for his superiority in knowledge throughout Mount Hiei. Celebrated by his rare genius and backed up by influential patronage, his future seemed smiling, with

the chair of archbishop and Lord Abbot of Tendai, the highest degree of the priesthood, awaiting him.

True, he was already one of the greatest masters of the day, so far as knowledge was concerned. Even his teachers bowed to his talent. However, with the smiling future and great reputation, when all seemed clear to his mind, there was something as yet not very clear to his inward understanding. The world around him tottered in sanguinary events; men were mad as ever after power; and the question of life and death, of vital importance in the study of religion, still hung heavy, unanswered, over all mortals. For all these, what was the use of his great knowledge after all? At 28, as Shinran looked around and stared deep into his soul, he found himself no nearer to the long-coveted enlightenment, still helplessly wandering between life and death, shuddering at the mortal fate.

And so his spiritual torture began with more study and harder practices, finally to let fall his head to acknowledge his inability. However, a savior, by the name of Honen, came to offer his hand, and "helped by the grace of Buddha" as Shinran put it, light shone at last upon his tortured soul. His encounter with Honen was indeed so great a turning-point of his life that he threw away at once the purple robe and brocade surplice of the abbot and as a simple monk clad in plain black, he made a new start on the road to salvation.

Honen, "the wisest of all sages," was certainly a man of great erudition. But his long struggle with the question of life and death made him grasp finally the genuine spirit of all true religions. And the wisest man now as "a mere fool wearing even no hat," as he himself said, plunged

straight into the bosom of the All-Compassionate One, casting away all personal devices to attain enlightenment.

Twenty-eight years afterward, almost the same process of mental suffering brought another man to his door, and the kindness of the Buddha, or the ubiquitous wish of the All-Compassionate One, saved him without delay from his terrible ordeal. "Since I heard of the gracious Vow of Amida Buddha (to call upon his name), avowed Shinran joyfully, "I am no more a man struggling with the rounds of life and death. True, I still possess a blurred body, yet my soul resides in the Blissful Land."

The Vow of Amida Buddha, as one of his 48 vows, says: "Unless all sentient beings who call upon my name are allowed to be re-born in the Land of Bliss, I will not permit myself to enter the Buddhahood." To conform to this wish, the only thing required is to chant his name, Namu Amida Butsu—I rely on Amida Buddha. Unfortunately I have no space here to give more detailed explanation on the meaning and value of this formula. So let me just say that, according to Honen's understanding, 84,000 doctrines of Buddhism are wonderfully condensed within this simple formula.

For this appalling simplification, Honen met the onslaught of scholastic priests. And while he gave no particular explanation, Shinran endorsed it as the spontaneous conformity of calling and meditating upon the Buddha and the synthesis of all practices of which the ultimate purpose is to destroy the conscious existence of self. In fact, it is easy to say "Love your neighbour," or "the great loving kindness of of the Buddha sets aside nobody," yet, so long as self predominates, it is not so easy to love others as much as one's self. If one tries to meditate, there is already an effort

in it, and the effort varies according to one's mental capacity.

But if once, giving way the whole of self to that All-Enlightened One, one is immediately united with that One, regardless of the individual quality and capacity. Originally all are absolutely equal under the eyes of God, the Truth, the Buddha, whatever you may call it.

And those "who do not know what they do" are more pitied and sympathized with by that Almighty One. Hence Shinran's bold saying: "Even a good man is allowed to be re-born in the Pure Land, much more so is a sinner." And "to save sinners", as Honen emphatically maintained, "is the object of the Original Vow"– that vow to save all who call on his name.

But even this cannot be excepted from the law of causation, the fundamental principle of Buddhism. Certainly all human beings are equal under the law of nature. But, if there is a variety of difference in actual life, that is caused by their relationships with nature. Even a single law in the universe does not exist by its own cause and power.

The true state of the universe is, therefore, based on none the less the mutual merits of things. Things exist when they are in such a relationship as to exist, and they exist no more when that relationship ends. If Honen was blessed by that gracious Vow, it was merely, as he understood, he was brought into that relationship. By no means was it by his mental subjugation to a piece of blind faith that he arrived, like a drowning man who grasps at a straw, at this understanding. If he had to thank anything, it was surely that loving kindness that put him in such a relationship. Upon this realisation, becoming once more as ignorant

as a stupid common man, he humbly bowed to the authorities of other schools, meekly acknowledging that he knew nothing more than one practice, the practice of Nembutsu.

Apparently this was such a humble attitude that there would be nothing to reproach in it. Yet, in reality, his silent exclusion of all authoritative teachings, setting all mortals upon one absolutely equal footing, was indeed so terribly revolutionary that nobody, since the mighty declaration of Sakyamuni that " All is vanity ", had ever ventured in that direction.

And so, after 30 years' brilliant success, the combined attack of other schools and the ex-Emperor's anger caused by a certain personal affair produced at length a government veto upon the practice of his doctrine. And Honen, as well as Shinran and six other disciples, was sentenced to banishment.

This was the beginning of Shinran's exiled life. And five years afterwards, as pardon was given to Honen, as well as those who had met the same fate, he left his place of exile for the capital to meet the old teacher there, only, alas, to receive the news of his death on the way. " Life evanesces, man does not live forever. Therefore practise the Nembutsu," was the essential teaching of the dead master.

Now, as the consummation of all his goodness, he came to show, in accordance with nature's law, himself the truth of it. " The one purpose of my life," often repeated Honen, "the one purpose of my life has been the universal spread of the Nembutsu." These words, still fresh in his memory, were then ringing aloud in his ears.

If his Karma so ordained, even in the next moment, he would have to follow the same way. Until then, should he

really be grateful to Honen, why not go on helping others, respecting the dead man's wish? Yes, to engage in missionary work in the remote country was, to be sure, the task imposed upon him. And he turned on his heels to set out at once for his work.

The whole of Shinran's religion is based upon one fact that however high and great may be a man's intelligence, he is not likely to achieve his own salvation. He came to this conception after having tried everything within his power. With all his knowledge and high social position, he had to admit finally that he was only a man, just like any other man, "sunk into the sea of passion and astray on the mountain of vanity." This conviction, in fact, lasted throughout his life.

And when nothing could be found, as is already stated, to a attain better spiritual life, he followed the Nembutsu doctrine with all eagerness. "I know nothing as to whether the practice of Nembutsu will cause rebirth in the Pure Land or eternal damnation," Shinran admits frankly. "I have taken it for no other reason than that I learned it from a venerable man. Even if I am deceived by practising it, I shall not be sorry at all. Had I been capable of getting salvation myself and been deceived by his teaching, I should indeed be sorry. But finding myself utterly incompetent, my next abode will surely be in hell" without the help of that practice. He told his followers point-blank that even if they were damned by practising the Nembutsu, he would not take any responsibility. And if they wanted to seek some better way, there was no shortage of venerable priests on Mount Hiei and elsewhere under whom to study.

Thus he remained a very faithful believer of the teaching of Honen throughout his life and never had any real intention of establishing his own sect. For several years he was busy moving from province to province propagating what he had learned and what had saved him. However, his understanding of the Truth, or the law of nature, pushed him one step farther from the point which Honen had not made clear.

He openly admitted marriage for the priesthood, as well as the eating of fish, he himself having been married, on the ground that nothing could interfere with general human nature. That is why even sinners, just as they are, are kindly invited to that Land of Bliss, perhaps, more cordially than good men, by the impartial loving kindness of the One who knows all.

The same spirit manifests itself wonderfully in his bowing to a piece of paper found in the passage of his cloister, murmuring "Buddha's property". One day at an official dinner given to many great priests of the day, he did not take off his sacred garment in eating fish, unlike the others. When asked why, after repeated refusals to do so, he said: "According to our relationship to nature, we are born human. But, because we are stronger, if we kill other creatures and eat their flesh, it is altogether vile. However, in these degenerate ages, in spite of the precept which strictly forbids it, many priests touch flesh. But if we eat it at all, I think it will be better to try to help those poor creatures in attaining deliverance.

"I have entered the priesthood indeed, yet, to tell the truth, my mind is still unclean; neither virtue nor wisdom do I possess. But if I eat fish now wearing this sacred garment, though I myself have no virtue, the virtue of the

garment, the garment of the Buddhas of the three worlds upon their enlightenment, I believe, will lead those poor fish to salvation.

" To stand righteous, taking no notice of man's judgment, in the eyes of the Absolute, may appear shameless, but this is my belief."

Again, when a disciple was accused of misconduct, he flatly refused to expel him, maintaining that " if even under my eyes the man behaved wrongly, what would become of him outside my guidance ? "

Twenty-seven years' itineracy since his departure from the capital having brought him a satisfactory harvest, he thought of making more propaganda. And he set out from his little cloister in the province of Hitachi, not far from the present Tokyo, at the age of 62, westward to the capital, his native place. By this time, as the natural consequence of the successful propaganda, his followers in the east had established a sect, as a branch of the Jodo Sect of Honen. But having allowed them to build no temple for his own residence, he followed strictly the example of Sakyamuni, who had spent all his life as a mere beggar. Often on his way to the capital he preached on the road sitting on a piece of straw matting with a little statue of Buddha beside him. Even in Kyoto where he came back after a nearly 30 years' interval, he had no temple to preach in, living with his relatives.

Sins themselves bear no form,
Our illusion makes their forms.
The mind stands originally pure,
Yet few are true in this world.

One day he sang calmly in his house, while that nationalistic priest, Nichiren, was roaring in the streets of Kamakura.

In 1259, as a matter of fact, Nichiren bitterly decried the Jodo Doctrine of Honen. But Shinran, believing that "each teaching has its truth," and "not to speak evil against other doctrines", as Honen had particularly warned, went on placidly with his own work, giving his ultimatum as:

The chanting of the name with the pure mind
Is the virtue given alike by Mida's wish;
So we may believe all are embraced
By that wonderful Law that rejects self-reliance.

However, he did not feel altogether indifferent to the shameful behaviours of so-called Buddhists. "These priests and laymen, though Buddhist they may be," he occasionally sighed in his poems, "worship but the devil," or "the bonze-soldiers of the South City and the North Mountain run wild, bearing their sacred palanquins, in order to fulfil their selfish purposes."

He lived, however, a very peaceful life, rigorously obedient to Honen's last charge, "not to gather in crowds, or else there will be strife," constantly repeating practice of Nembutsu, until November 28, 1262, when he ended his 90 mortal years. At Otani in Kyoto he now reposes, watching the magnificent edifice of the Chionin temple, the headquarters of the Jodo Sect of Honen, across the beautiful park of Gion.

Below the stone-steps of his mausoleum, there has been a notice put up ever since the tomb was erected. It says: For these stone-steps grown-up people should take children under 7 or 8 by their arms.

This is, indeed, the very interpretation of Shinran's spirit.

Spiritual Culture of Japan

By Lewis W. Bush

FOREIGN writers have frequently asserted that the Japanese are not a religious people and are lacking in spiritual culture.

Of course the contrary is the case and one can hardly conceive how anyone could think otherwise; for wherever one may go in this country he is confronted by religion at almost every turn or phase of daily life. And in addition the foreigner is soon cognizant of the extreme tolerance of the Japanese toward imported religions, and this has been so, if we except the brief period when Shinto, the National Faith, attempted to oust Buddhism, and the antipathy shown toward Christianity during the Tokugawa Period.

Lafcadio Hearn, probably the greatest interpreter of Japan to the West, born a foreigner but who became a naturalized Japanese and married a Japanese woman wrote: "The Japanese have two religions for which they should indeed be most grateful. Shinto teaches them to respect the gods and ancestors and to love their country. Buddhism, on the other hand, teaches them to be courageous, to be grateful, and to be humble."

Those who have lived any length of time with the Japanese must feel the same as Hearn for there can be no question that Shinto and Buddhism have gone along together through the centuries in complete harmony and both have contributed to the national well-being.

More than Religion

It must be understood, however, that Shinto is more than a religion, it is a National Faith. A person may be a

Buddhist, a Christian, or even a Mohammedan—but he is first and foremost a Shintoist - indeed, if he were not he could never be a true Japanese. Shinto is as old, indeed even older than the Empire and its origin wrapped up in the mystery of the dim past. It is a pantheistic religion—a simple religion of nature and ancestor worship. It has no dogmas, no bible, no scriptures of any kind. Shinto assumes that man is virtuous by nature and has only to follow the deeper inclinations of his heart and its simple code is, "Be loyal to the Imperial House and your ancestors."

The 8,000,000 or so gods of Shinto were originally human beings who attained the position of deities in accordance with the fundamental belief of Shinto which recognizes all men as being capable of attaining such state. In short, Shinto recognizes that all men and gods are of the same origin, but the gods being those who by their virtue and character have elevated themselves above others as Perfect Beings. In this connection Shinto thought leans towards Buddhism.

But what then does Shinto worship consist of? If there are no dogmas or scriptures how then do people show their respect for and worship the gods?

Shinto worship consists of three forms—purification, exorcism, and abstention, though the latter is more for the priest than for the layman. Purification is the main rite of Shinto, purification to cast out disease, defilement of any description. In front of a shrine there is always a font at which people wash their mouths, their hands and sometimes their feet before entering the sacred precincts and giving thanks to the gods. But Shinto worship is in short simply that of respect and loyalty which is inculcated into a Japanese from the very day of his birth and it surely is the knowledge

that any man may attain the position of a deity that inspires them in almost everything they may do. To give an example—the highest aim of any Japanese is surely that of giving his life for his Emperor and country.

Western Counterpart

In this we see a counterpart of the Western idea of love—"Greater love hath no man than he who lays down his life for his friend." And moreover every soldier, sailor, diplomat, nurse, policeman who dies in the service of his country immediately attains deification in the great Yasukuni Shrine at Tokyo and is worshipped as such until eternity. Therefore when we speak of Japan as the land of the gods we do so with this knowledge that any Japanese is a potential god. There are gods of the rivers, gods of the Harvest, of the Moon, of the mountains, of learning, of courage, and the chief deity the Goddess of the Sun, is the ancestress of the Imperial House.

In this simple faith we can easily see something of the Buddhist philosophy and it cannot easily be understood that Buddhism which denies the existence of a creator or Divinity different from man was able easily to go along side by side with Shinto which in this respect has the same thought in regard to Perfect or Supermen such as the Buddha himself.

It was in the year 552 after Christ that Buddhism was introduced to Japan from Chosen. At first there was some slight antipathy shown toward this new faith but in keeping with the tolerant character of the Japanese people this feeling was soon overcome and Buddhism started to flower into even greater glory than it had even attained in its native India

Prince Shotoku who was the second son of the Emperor Yomei was quick to discern the potentialities of the new religion although he did not advocate its adoption to the detriment of Shinto. His prime thought was that Buddhism should assist side by side with Shinto in the spread of culture and in bringing about an everlasting peace. This great prince was responsible for Japan's first constitution or code of laws which he drew up in the year 604, and one of the articles of this code gives us a very clear idea of his ambitions for the welfare of his countrymen in which he was following the wishes of the Emperor Jimmu, the founder of the Japanese Empire.

In this article it says: "Above all things esteem harmony, and respect a non-aggressive spirit. Truly wise men are few and people are often left to their own devices. Because of this, there are some who are not obedient to their rulers and who do not honor their parents and these people mislead others and come into conflict with their neighbors. But if the government can bring all men together in a spirit of cooperation to discuss conditions and settle differences the truth will be soon recognized and accepted by all parties and harmony will be restored. Such method will never fail."

If Shinto is a religion founded upon worship of and loyalty to ancestors and the Imperial House, indeed a religion of the past, then Buddhism is a religion of the future with mercy and the search for truth or enlightenment as its main aims.

Not Fatalists

In Japan there are some 13 sects of Buddhist thought but the main feature of them all is the fundamental belief in the Law of Cause and Effect— or Karma. It is this belief

in the Law of Karma that has made the Japanese so resigned to death, not however that they may be considered fatalists for Karma in its Cause is something which may not exist but which must be created and it is this view of the necessity of the creation of Good Karma in the interests of all living things that reconciles people to the necessity of living.

Although Buddhism and Shinto are different religions, yet Buddhism as it is in Japan is quite different to that which was introduced so many centuries ago and which has been shaped and improved up to suit the people, and the fusion of Shinto and Buddhism has in itself molded the entire spiritual culture of the people.

Today, Christianity is also having its effect upon the spiritual life of the nation and is able to go along side by side with both Shinto and Buddhism in complete harmony, a phenomenon which is indeed something miraculous when we survey the history of religious tolerance in other countries. Japanese may be good Christian and good and loyal Shintoists or and Buddhists. Their belief in Christ and his teaching is never at variance with the National Faith. But Shinto has naturally always been interwoven with Buddhism ever since the inception of the latter and it has surely been Buddhism which has had such far-reaching effects upon Japanese thought, the arts and almost all forms of culture and if temple thought has gone into a certain decline of recent years, yet Buddhism still runs in the veins of the nation and will ever do so in the light of the tremendous influence it has exercised for the good of the Japanese Empire at large.

To sum up the Shinto and Buddhist life I will quote Kobo Daishi, one of Japan's greatest saints and founder of the educational system who said "Fill your hearts with mercy,

and your thoughts with filial piety." In truth, mercy is the Buddhist life, filial piety and loyalty the fundamental teaching of Shinto and in addition to this the true spirit of Japan lies in the spirit of harmony.

The great Emperor Meiji wrote a poem:

> "My heart's at peace with all, and fain would I
> Live as I love in peace and brotherhood;
> And yet the storm clouds lower, the rising wind
> Stirs up the waves, the elemental strife
> Rages round. I do not understand why this should be
> 'Tis plainly not our fault."
>
> *Trans. by Arthur Lloyd*

Contrary to the views of various writers who undoubtedly never made any length of stay in this country religion permeates right through the life of the people.

Shigenari Kimura, A Typical Warrior of Feudal Japan

By Atsuharu Sakai

SHIGENARI Kimura served with the Toyotomi dynasty (1585–1603) in its declining days. Iyeyasu, the founder of the Tokugawa regime, who had great admiration for his noble personality, often invited him by offering a high position, but Kimura could not serve two masters. He died noble at the unripe age of 21 years, but he might be said to have lived longer than the average span of human life if his life could be measured by its usefulness, for, young as he died, he was one of the most important retainers of the Toyotomi family during its last years. He was indeed a typical *samurai* of Feudal Japan and he died as such.

Shigenari Kimura lost his father when he was an infant of three years, and he had to take shelter, with his mother, in the province of Ohmi, where he was brought up. When he was a little over ten years old, young Kimura was taken to the Osaka castle, and he soon got into the favour of Lord Hideyori Toyotomi, with whom he shared the same fate.

It was when Kimura was yet in his teens that one day, in the Osaka castle, a tea-master, getting offended with him at a trifle matter, struck him insultingly on his Eboshi-hat with a fan. A quarrel was expected, but young Kimura controlled himself and calmly said:

"According to the *samurai* manners, you deserve death. But if I were to kill you, the law would kill me.

I have a heavy duty against a time of vital importance to the Lord. So I am not going to bother myself about you."

Some warriors felt indignant at the rude behavior of the tea-master towards a young *samurai*, but others even called Kimura a carpet-warrior because he succombed to humiliation. A few years later, however, when Kimura distinguished himself by fighting bravely, everybody recollected how and why he bore the insult of the tea-master.

It was in 1614 that the Toyotomi family installed at the Hōkō-ji Temple a bell that proved to be the cause of its annihilation. The bell bore an inscription of four ideographs (國家安康), meaning "State tranquility," and it was the original idea of the Toyotomi family to pray for the peace of the country by offering the bell to the temple. But Tokugawa, who was at enmity with Toyotomi, interpreted the inscription in a different way, though rather forcedly, and he raised an objection, accusing Toyotomi of using the bell for an insulting purpose, tantamount to exorcism of Tokugawa, because the second and fourth ideographs of the inscription, when put together, made the name of Iyeyasu (家康), founder of the Tokugawa dynasty, whom Toyotomi wanted to beat every time the bell was struck. Thus war was declared between the two families of Toyotomi and Tokugawa on account of the temple-bell, which, by the way, is still preserved at the Hōkō-ji Temple, Kyoto.

In the 11th month (November, old calendar), Itakura of the Tokugawa side led a troop of 8,000 strong against Osaka, when Shigenari Kimura, fighting bravely defeated him at Shigino. During the battle, one Hanshiro Kimura handed Shigenari a shield with which to defend himself from the

shot and arrows of the enemy. But he threw it away, and said: "A shield may keep arrows and shot off, but fate is unavoidable." He repulsed the enemy, but soon he missed Naniyemon Ōi, his favorite leader of a unit. He at once ran out at the gate of his fortress and looked for Ōi by calling his name loudly. Ōi was discovered all but dead amidst the killed and wounded. Kimura got down from his horse, and was about to lift Ōi up with his arms, when a few soldiers of the enemy came running. "Don't bother, for danger is imminent" Ōi said, but Kimura could not desert his dying friend. So he defended himself bravely, when rescue came opportunely and Ōi, as well as Kimura, was saved, to the great admiration of both friend and enemy.

During this campaign, Harufusa Ohno, a leader of the Osaka side, asked Kimura to secure for him a letter of appreciation from Lord Toyotomi because some of his retainers had distinguished themselves in battle.

"What are you going to do with a letter of appreciation from the Lord?" Kimura asked of Ohno in a sneering manner. "If you were younger, you might take it to some other lord as a sort of certificate to recommend you. But you and your brother are sworn warriors of the Toyotomi family, who must live and die with the lord. Have you any one else to show it?"

This put to shame. And when, at the close of the war, Lord Hideyori called Kimura before him, admired his bravery displayed at Shigino and gave him a famous sword accompanied by a letter of appreciation for his meritorious deeds, Kimura received the gifts politely meaning that he accepted the honours but, putting them again before the lord, he said:

"Nothing is a greater honour to me than being thus recognized. But the battle of Shigino was won, not because Kimura fought bravely, but because your warriors fought at the risk of their own lives. Our victory should be attributed to the good deeds of Ohno, Goto and many other generals. Besides, a letter of appreciation may be of use to one who desires to serve any other master or to posterity which will be proud of its ancestry. Kimura is not going to serve two masters. My only duty is to fight in your cause. If your fate is strong, I shall be honoured with rewards; otherwise I am prepared to follow you to the land of the dead. Whom else shall I show such a letter when I am full-heartedly yours?"

When peace was concluded with Tokugawa in December, 1614, Shigenari Kimura, who was hardly out of his teens, was sent on an important mission to the camp of Tokugawa, to get the peace agreement signed with blood by Iyeyasu, the ex-Shogun of Tokugawa. Kimura rode a grey horse, escorted by a few warriors, and he carried on his neck the peace agreement in a letter-box done up in a piece of Fukusa-cloth. Upon arriving at the Tokugawa camp, he saw the Shogunate lords and dignitaries sitting in deep rows on both sides of the passage-way he was to pass along. He walked straight on, with dignity, but no signs of fear, not even returning their greetings, till he came into the presence of Iyeyasu. The ex-Shogun saw no need of signing the agreement with blood, partly because he was too old to shed blood for signature and partly because peace had been actually concluded; both being a simple excuse. When however, Kimura demanded the legal process of blood signa-

ture, Iyeyasu took a little bit of blood from his tongue and pressed it on the document. The young messenger received the signed agreement, wrapped it up in the same way as before and retired with a polite bow. On his way back, Kimura bowed politely to every lord along the passage-way, and said: "When I went along this way, I carried an important message from my master, and so I did not stop to return your greetings. I ask your forgiveness."

But peace between the two hostile families was short-lived on account of the high-handed policy that Tokugawa adopted against Toyotomi, and war was again declared in about three months after the conclusion of peace. Kimura at once perceived that the last days of the Toyotomi family were fast approaching, and he began to eat much less than usual, till his wife, worried over his loss of appetite, asked if he had lost it because of his fear about the ruin of Toyotomi.

> "No, that is not the case" Kimura replied. "During the battle of Gosannen (1086–1088), I am told, Shiro Uriwari, a coward warrior, was shot through his throat when some rice came out of the wound. What a shame for a warrior! I take care not to overeat myself in order to save myself such disgrace, as the castly may fall at any moment."

On that night his wife, a girl of eighteen springs, committed suicide in her bed-chamber, leaving the following death-bed letter for her husband:—

> "Dear Mr. 'Good-man',
>
> It is said that even the shadow of a tree and the stream of water are due to the Karma relation of a

previous existence. Ever since you first loved me the year before last, we have loved each other as a shadow follows the form. But the country has been so uproarious since a year ago that we have had hardly a single day of ease, and I now understand that this is your last day in life. I am told that Hsiang-yu (項羽), China, was a brave warrior, but that his lingering attachment to his beloved wife Yu (虞) brought disgrace upon him in his last hours. I have no use for this floating world of ours, so I go in advance, while you are yet sound and strong, in order to save you any worry about me. But I will certainly wait for you at the so-called River Styx of the dead. As everybody knows what great obligations you have owed for many years to Lord Hideyori of Toyotomi, I hope that you will serve him loyally and faithfully to the last moment. Yours, etc."

Kimura had been in bed with cold for some time. On the 5th of the fifth month (May), 1615, when he saw that the Osaka could stand little longer, he took a bath, washed his hair cleaner than usual, and sang the song of the Kusemai piece of the Sarugaku dance, by beating a Tsuzumi-drum calmly as if nothing serious had happened. Then he held his helmet over burning incnese to give it fragrance. On the following morning, Shigenari Kimura was killed in a fight against Naotake Ii, the ancestor of Lord Naosuke Ii, who was assassinated at the Sakurada Gate in 1860 for his progressive policy of opening the country to foreign intercourse, and whose bronze statue stands so conspicuously on a hill of Yokohama. When his head was inspected, Iyeyasu, who noticed the smell of the helmet, admired him for his samurai-like death.

"I see" Iyeyasu said when he noticed also that the cords of the helmet were fastened doubly fast, with their loose ends cut off. "I see that Kimura was prepared for deeth, for he did not mean to untie the cords again."

Shigenari Kimura was 21 years old when he died, and Ii, his enemy, buried his head politely in his castle-town of Hikone in admiration of the typical warrior of Feaudal Japan. And Hideyori Toyotomi died on the following day, the Osaka castle falling into the hands of Tokugawa.

The International Buddhist Society welcome enquiries from those who are interested in Japanese Buddhism. Visitors to Japan are cordially invited to our headquarters where we have a fine library of Buddhist and cultural works which are at their disposal. The Editors of the "Young East" also welcome news from abroad respecting Buddhist activities. Agents wanted in all parts of the world for sale of the "Young East" and other publications.

Address:

Secretary

International Buddhist Society

Editorial Committee

Editorial Counsellor:	Dr. Junjiro Takakusu
Chief Editor:	Prof. Nichiki Kimura
Managing Editor:	Mr. Jukka Yoshimizu
Joint Editors:	Prof. J. Brinkley
	Prof. Lewis W. Bush
	Mr. Kanji F. Nakajima

The Young East Publishing Office

The International Buddhist Society,

No. 5, 5-Chōme, Nishi-Ginza
Tokyo, Japan.

Telephone Ginza 5389.
P.O. Transfer Account: Tokyo 24818

Rates of Subscription

Within Japan	To foreign countries
One copy ¥0.50	One copy 1 shilling
One year ¥2.00	One year 4 shillings

Rate of Advertisements

	One page	Half page	Quarter page
One insertion	¥ 50.00	¥30.00	¥25.00
One year	¥150.00	¥90.00	¥60.00

Agents: MARUZEN Co., Ltd.
Tōri Nichōme, Nihonbashiku,
Tokyo, Japan.

定價	冊數	定價(郵税別)
内地	一冊	五十錢
	一年分	二圓
海外	一冊	一シリング
	一年分	四シリング

昭和十四年七月十二日 印刷納本 昭和十四年七月十五日 發行

發行人 東京市杉並區高圓寺一丁目三十二番地 木村日紀

編輯人 神奈川縣横濱市神奈川區臺町七十六 吉水十果

印刷人 東京市麴町區有樂町一丁目三番地 一色秀雄

印刷所 東京市麴町區有樂町一丁目三番地 株式會社一色活版所

發行所 東京市京橋區銀座西五ノ五(菊地ビル内) 國際佛教協會 電話銀座五三八九番 振替口座東京二四八一八番

内外取次所 東京市日本橋區通二丁目 丸善株式會社 電話日本橋二一二一・二一三一・振替東京五

The International Buddhist Society

(國際佛教協會)

Founded: December 16, 1933

President: Dr. Tetsujiro Inouye

PURPOSE:

The dissemination of Buddhism to the world at large.

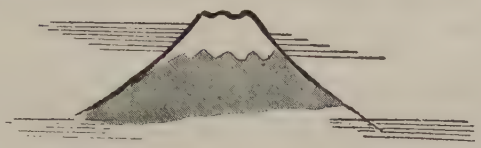
WORKS:

1. Writing, compilation, translation, and publication of works on Japanese Buddhism and culture as well as of Buddhist studies. The Young East (quarterly), Studies on Buddhism in Japan, The Kaigai-Bukkyo-Jijo (monthly) etc.
2. Establishment of Buddhist chairs; sending and exchange of professors and students.
3. Holding of lecture-meetings, seminaries, cinema-meetings, receptions & farewell parties, exhibitions and memorial services.
4. Donation and Exchange of documents on Buddhist culture.
5. Establishment and repletion of Japanese Buddhist Research Institute & library for the sake of foreigners engaged in Buddhist research.
6. To take foreigners over Buddhist site and temples.
7. Holding of the International Buddhist Conference.
8. Correspondence with Buddhist organizations, individuals, institutes and universities, in all parts of the world.

A Membership Fee For—One Year

In Japan	Yen 6.00
In Europe	12/- (12 shillings)
In U. S. A.	G $ 3.00
In India, Ceylon, Burma	Rs. 6

Established in 1912 Cable Address "TOURIST"



Japan Tourist Bureau

ALL TRAVEL ARRANGEMENTS IN JAPAN, MANCHOUKUO, CHINA AND ABROAD

★ Itineraries and Information Gratis
★ Railway, Steamship, Motor-Car and Airplane Tickets
★ Guides and Couriers Furnished
★ Hotel Coupons
★ Conducted Tours
★ Inclusive Tours
★ Travellers' Cheques

Non-commercial organization, aiming at promotion of international friendship, encouragement of travel, and securance of closer co-operation among those interested in tourism.

HEAD OFFICE:

TOKYO STATION BUILDING,

TOKYO

[TEL. MARUNOUCHI (23) 4141-4, 801]

New Publication of the International Buddhist Society

STUDIES ON BUDDHISM IN JAPAN

Volume I (1939)

CONTENTS

Introduction to Studies on Buddnism in Japan .. .. Tetsujiro Inouye
Some Aspects of Zen Buddhism .. .. Daisetz T. Suzuki
On Nibbāna .. .. Hakuji Ui
Dialectics of the Mādhyamika Philosophy .. .. Ryotai Hatani
Voidness and Middle Way .. .. .. Shoson Miyamoto
Développement de l'Idée de Bodhisattva .. Ryujo Yamada
Intryduction à l'Étude des Maṇḍalas .. . Ryujun Tajima
Hon Gaku Mon und Shi Kaku Mon .. .. Bruno Petzold
Reviews
Contents of Buddhist Journals in Japan
Educational Facilities of Buddhism
News

IN JAPAN.....¥ 5.00 IN EUROPE.....8/- (EIGHT SHILLINGS)
IN U. S. A. .....G$2.00 IN INDIA, CEYLON & BURMA.....Rs. 5
(*POST FREE*)

To be had of

The International Buddhist Society

Kikuchi Bldg., No. 5, Go-Chome, Nishi-Ginza, Kyobashi-ku, Tokyo, Japan

Kokusai Bunka Shinkokai

國際文化振興會

(The Society for International Cultural Relations)

The Offices of the Society are situated on the seventh floor of the Meiji-Seimei-Kan shown above.

PURPOSE

The primary purpose of the Kokusai Bunka Shinkokai is to introduce and encourage interest in, and study and knowledge of Japanese culture based upon the ideal of furthering worldwide exchange of cultural relations in the cause of international peace and better understanding.

In this connection the Society hopes to undertake all the necessary tasks falling within its province and to keep in contact with, or to extend proper assistance to individuals and organized bodies actuated by similar ideals both at home and abroad.

PLAN OF ACTIVITIES

In a vast field of possible endeavours, perhaps the first efforts of the Kokusai Bunka Shinkokai might well be directed towards such activities as are listed below:

(1) Writing, compilation, translation and publication of various works on a wide variety of subjects pertaining to the culture of Japan or other countries.

(2) Establishment of chairs of Japanese culture and language in important universities abroad; sending and exchange of professors and students.

(3) Holding of lecture meetings, exhibitions and concerts both at home and abroad.

(4) Donation and exchange of documents on culture and works of art.

(5) Invitation to Japan of authoritative statesmen, business men, scholars, journalists, thinkers, novelists, and artists from other countries.

(6) Provision of facilities for the study of Oriental culture by foreigners both at home and abroad.

(7) Establishment of fellowships and other assistance to students.

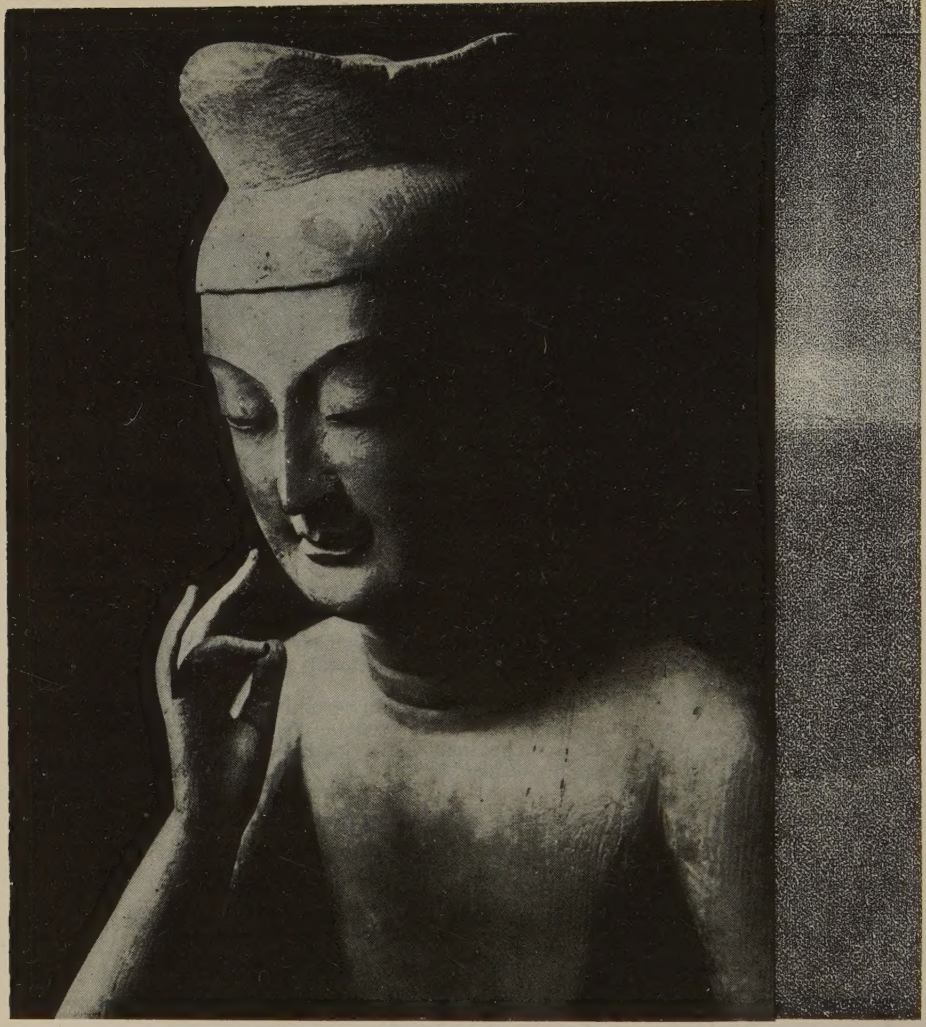
(8) Production of films, lantern slides, and photographs recording the arts and culture of Japan.

(9) Establishment of offices, libraries, study rooms, etc. both in Japan and abroad.

(10) Maintenance of contact with other bodies or individuals interested in similar lines of work.

Headquarters

Telephones	Meiji-Seimei-Kan, Marunouchi	**Cable Address**
Marunouchi (23) 2038, 0957	TOKYO	INTCULTRE-TOKYO



JAPAN OF THE BROODING EAST, WITH HER
CENTURIES OF RELIGIOUS TRADITIONS, CALLS YOU.

BOARD OF TOURIST INDUSTRY
JAPANESE GOVERNMENT RAILWAYS

YOU, TOO, SHOULD MAKE A PILGRIMAGE TO JAPAN

Come see Japan. Come view her noted temples and historic monuments of Buddhism, dating back these many centuries. Come enjoy the hospitality of her people which number forty million Buddhists.

For your own comfort and satisfaction travel the ships of the N. Y. K. Line. Inquiry is invited on the ships and service, and especially the wide range of fares available to the traveler.

You may direct your inquiry to your own agent or

N.Y.K. LINE

(Japan Mail)

TOKYO, JAPAN

Branches, offices, agencies
in all of the world's principal cities

THE
INTERNATIONAL BUDDHIST SOCIETY
TOKYO, JAPAN